A

LENT Sermon

Preached in the

Cathedral Church

AT

NORWICH,

UPON A

SHROVE SUNDAY.

BY

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Rector of *Hingham* in *Norfolk*.

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UMI

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To the very much Honoured

Sir *Philip Woodhouſe* Baronet.

Moſt Honoured Sir,

I *Have profan'd your name ſo far, as to prefix it to this triſle, not becauſe I think it worthy of your ſight or acceptance, but becauſe it may be ſubſervient to my deſign; and my deſign in this Paper is to give ſome check to the Luxury of this Age, and to retrieve the Antient Diſcipline of the Church concerning Maceration of the Body, and to effect that, to recommend the example of great St.* Paul *the Apoſtle, and other Apoſtolick men who were followers of* St. Paul, *even as he was of Chriſt. It was a celebrious Sermon of* Seneca, *though a Heathen man,* non ideo natus ſum ut mancipium fiam corporis, *I was not therefore born that I might become a ſlave of the Body; which you have ſomwhere illuſtrated by a Divine Poem, but made more illuſtrious by your Divine Life; for though you and your Anceſtors have been renown'd for your Hoſpitality and Noble Houſe-keeping, yet I dare avouch it, there is no Aſcetick living uſes more moderation and abſtinence, in eating and drinking than your ſelf. The Aſcetick is in a manner*

ner forc'd to it by the Rules of his Order, but you do it out of pure choice. What Minucius Fœlix *saith of the first Christians, they did* vivere grandia, *live great things; I may say of you, you do* vivere grandia, *you live above the rate of the vulgar, you live above the rate of persons of your own Rank and Quality; you live above the rate of us Ecclesiasticks. There is no Ecclesiastick of us all spends more time in Holy Reading, and takes more pains in searching into the deep things of Theology than your self. There are more great things of your life I could mention, as your great Loyalty to your Prince, your immense Charity to all Dissenters from you, your profound humility; but I am afraid I shall trespass upon your Modesty, as* St. Ignatius *the holy Martyr in one of his genuine Epistles says,* οἱ γὰρ ἐπαινοῦντες με μαστίζουσι, *they which commend me scourge me. I shall add no more but only this petition, which is, that you would pardon my presumption in using your name, and give me leave to subscribe my self what I really am,*

Most Honoured Sir,

Your humble Servant,

Robert Seppens.

A

A SERMON ON

1 Cor. ix. 27.

But I keep under my body and bring it into subjection.

I Am come the second time upon a *Shrove Sunday* (I cannot tell whether by chance or choice) to perform the Pulpit-Office of the day; and I know not how I should better manage that Province, than by minding you of the approaching Fast of *Lent*, nor how better to dispose you for that, than by presenting you with a Map of St. *Pauls* Austerities. If I should propound unto you this day the example of Christs forty daies fast in the Wilderness, you would say happily, that was Miraculous: *quis sicut Dominus Deus noster?* who is like unto the Lord our God? who by the

power of his Divine Nature could support the frailties of his Human: well therefore we press not Christs example, but *humanum dicimus propter infirmitatem*, we speak after the manner of man because of your infirmities. I bring you the example of a man, a mere man, that was *Regionatus* of the same Passions we are of, to direct you, and encourage you to the Christian Combats with your flesh in the following time of *Lent*.

Whether St. *Paul* or the other Apostles kept the Fast of *Lent* formally, I know not, there are some in the world bold to avouch it: but if they did not, this I am sure of, they practised the duties of *Lent* precisely; and if we could but once agree about them, we should never fall out about the time. If it once be granted that the duties of *Lent* be lawful, and needful, surely there must be a time allowed them: for *omnia tempus habent*, there is a time for all things under the Sun. And that the Apostles observed the duties of *Lent* strictly, St. *Paul* is my Record in this place, who in the end of this Chapter Exhorting the *Corinthians* to contend and strive for the heavenly prize of Salvation, by a double example shews after what manner they should do it. First by the example of the *Pugilis*, and *Pancratiasts* in the *Gracian* Combats. *There every man*, &c.

1 Cor. ix. 25.

And if they keep a strict regiment over their bodies to obtain a poor Silver Game, what should we

do for the Golden prize of Salvation? And then by his own example derived from thence, *I therefore so run, not as uncertainly, so fight I not as one that beats the air. But I keep under my body and bring it into subjection.*

So my Text (you see) contains *officium quadragesimale*, a Lent duty practised by St. *Paul*, or to keep our selves to the Metaphor of fighting, a Christian Combat, (as St. *Augustine* saith) *Quadragesima diebus implendum*, to be fought in daies of *Lent*, wherein are four things to be observed.

1. *Pugil*, the Champion, he fights.
2. *Antagonista*, the adversary he fights against, his body.
3. *Modus pugnandi*, the manner of his fighting, ὑπωπιάζω, I keep it under.
4. *Victoria*, the victory he gets by this manner, I bring it into subjection.

I begin with the first, The *Pugil*, or the Champion, St. *Paul*, I. St. *Augustine* thinks that St. *Pauls* name was changed from *Saul* to *Paul*, *quia ex superbo factus est modicus. Paulum enim modicum est*, because at his first Conversion he was turned from a proud man to be an humble man, for *Paulus* signifies *little* in Latin. Whether that was the true cause of the mutation of his name or no I know not. But that St. *Paul*, was *Paulus* little in his own eyes, appears by this: That even now when he had made a progress in Christianity, when he had advanced to a great degree of sanctity, yet he be-

haved not himself proudly, nor presumptuously, not securely, he accounts not himself a Conqueror, but a fighter still. *So fight I.*

St. *Paul* was now a Saint of great perfection, and by looking upon the state of vulgar Christians, he might have justified himself by negatives as the Pharisee did; *Lord I thank thee, I am not as other men.* He was Spiritual, when they were Carnal, he was strong when they were weak, he was a great proficient, when they were but incipients in the School of Christ.

He was now an Apostle, in journeying often, in painfulness and weariness. In planting of the Gospel he had laboured more abundantly than all. 1. *Cor.* xv. 10.

Not more abundantly than any one, but more abundantly than all together: *Novissimus in ordine, primus in meritis,* though he was last in order called to the Apostleship, yet he was first in labours, *quia extremus licet, plus omnibus laboravit,* though last, yet he laboured more than all.

He was now a glorious Confessour in bonds and imprisonment. It was given to him not only to believe but to suffer also for the name of Christ. He had gone through various dangers, perils at Sea and perils at Land: Who of us could have endured half so much abroad, and not thought he might have had a *supersedeas* from this severe discipline of mortification?

He was now acquainted with Visions and Revelations, he had been taken up into the third Heaven, and there heard things unutterable. Who could have been partaker of those exaltations, and not thought he had been exempted from the toilsom condition of warfaring men? But see here the excellency of St. *Pauls* temper: neither the sanctity of his life, nor the labours of his calling, nor the greatness of his sufferings, nor the height of his exaltations, nor the honor of his Divine Assumption could make him secure, nor puff him up with conceits of his own inconcussibility, but he remains a fighter still. When *Moses* came down from talking with God upon Mount *Sinai*, It is said the skin of his face shone, but he wist not of it. Though St. *Pauls* life so shined before men, that they might see the lustre of his sanctity; yet he himself wist not of it: for he saw not what he was, but what he was not; not what he had, but what he wanted; not how short others came of him, but how short himself came of the mark he aimed at. He considered not so much what height of Grace he had attained to, as what danger the highest degree was exposed to; and so not contenting himself to have apprehended, but forgetting those things, that were behind, he reached forth towards the things that were before, and pressed towards the mark of the prize of the high calling of God in Jesus Christ.

Hear

Hear this then, thou that liveſt in pleaſure and dwelleſt careleſly, that ſayeſt *regina ſum*, I am rich, and cloathed with Scarlet, that ſingeſt to thy ſoul the fools *requiem*, Soul take thy eaſe, thou haſt much Goods laid up for many years;

That ſayeſt with them in St. *Bernard*, *Sufficit nobis, meliores eſſe nolumus*, we have enough, we deſire to be no better. *Quæ inſania eſt, non quantum potes omnino facias cum neſcis penitus quid tibi ad ſalutem ſufficit?* What a madneſs is it in thee, not to do all thou canſt for ſalvation, when thou knoweſt, when thou haſt done the moſt thou canſt, that the Righteous ſhall ſcarcely be ſaved? Art thou more holy than St. *Paul*? Did he after ſuch large acquiſitions in Chriſts Kingdom ſtill contend for more, and doſt thou content thy ſelf with a *modicum*, a little upon a Knives point? Did St. *Paul* ſtill hunger and thirſt after Righteouſneſs, and art thou ſatiate and cloyed with a little bit or morſel? Had St. *Paul* done ſo much, and yet not ſure of the Crown? And doſt thou who haſt not done half ſo much, boaſt of thy aſſurance? Nay did St. *Paul* after all this, fear leſt when he had Preached to others, he himſelf ſhould become a caſt-away? And doſt thou boaſt of thy Victory? Doſt not thou ſee, that the talleſt Trees are moſt expoſed to the violence of ſtorms and tempeſts, and the higheſt buildings to the injury of wind and weather? And doſt not thou know, that the higher our ſtation

on

on is in Grace, the more obnoxious we are to the Devils Temptations: For it grieves him (saith *Tertullian*) to see in the Saints of God *tot mortis operâ dirutæ, tot damnationis titulos erasos, itaque observat, oppugnat, obsidet.* He marks them, he assaults them, he besiegeth them with the most exquisite temptations he hath: knowing if he overthrows them, their falls will prove like falls of mighty Cedars, beating down a great company of lower shrubs before them. And therefore be not high minded but fear, and work out your salvation with fear and trembling: considering we are not *comprehensores*, comprehensors, but *viatores* travellers; not *in patriâ*, our own Country, but *in viâ* upon our way thither; not *in triumpho*, but *in militiâ*, not in triumph but in warfare, *& quamdiu in certamine sumus, nulla certa est victoria*, as St. *Jerom*, so long as we are in the Combate, there is no victory certain. Let the same mind be in you, that was in St. *Paul* who for all his perfections, for all his sanctity gave not over the study of mortification, *I keep under my body, &c.*

I pass to the second part. The Antagonist he fights against, his body, *corpus meum* my body. The skill of a Souldier is tried by his adversary. As St. *Paul* was an old Souldier of Christ, so he had many enemies to encounter in his Christian warfare, but *quæ pestis efficacior ad nocendum, quem familiaris inimicus?* what plague is more Boetius. power-

powerful to hurt a man, than a familiar enemy? And what more familiar, than a mans own body.

But that we labour not of ambiguities, we muſt diſtinguiſh here betwixt *concupiſcentiam corporis*, & *ſubſtantiam corporis*, the luſt of the body and the ſubſtance of the body. My body comprehends both, but principally the Luſt of the body, leſs principally the Subſtance of the body.

Principally (I ſay) the Luſt of the body. That there is concupiſcence remaining in the beſt Saints of God while they live here *ad agonem, & certamen*, I ſuppoſe is a truth granted by all good Chriſtians. That that concupiſcence is an adverſary to us is in terms expreſſed by St. *Paul*. The fleſh luſts againſt the ſpirit, *Gal.* v. 15. And by St. *Peter*, *Dearly beloved, I beſeech you as pilgrims and ſtrangers abſtain from fleſhly luſts which war againſt the ſoul*, 1 *Pet.* ii. 11. And if it luſts againſt the ſpirit, and wars againſt the ſoul, 'tis an adverſary ſure, and a moſt dangerous adverſary too; becauſe it fights not *propriis viribus*, by its own ſtrength alone, but as a Confederate with the World and the Devil, it betrays us into their hands. *The prince of this world cometh and hath nothing in me*, ſaith our bleſſed Saviour, *John* xiv. 30. and therefore could do him no hurt: becauſe he had nothing in him to work upon, but when the Prince of this world cometh to us, he hath ſomthing in us to take part with him againſt us. And therefore he orders the matter ſo,

that

that he tempts us not outwardly by word of ſign, nor immediately by himſelf, but moſt commonly by the mediation of the fleſh. As when he came to *Eve*, he hid himſelf in a creature, *ut dolo hominem ſupplantaret, quem viribus nequiret*, that he might overthrow her by fraud whom he could not by force: So when he comes to us he hides himſelf in the fleſh, and ſo much the more difficult he is to be reſiſted, *quia interius oppugnans de nobis contra nos roboratur*, as *Lombard*, becauſe he fighting within us ſtrengthens himſelf of us againſt us. The Meſſenger that was ſent to buffet St. *Paul*, was *ſtimulus in carne*, a thorn in the fleſh. *Leo* calls the fleſh *luſtrum Diaboli*, the Devils Den. Another one *vallum Diaboli*, the Devils trench: becauſe by that the Devil fortifies himſelf againſt us. And is not the World it ſelf, that other Enemy of ours, aſſiſted by the luſts within? *For all that is in the world, is the luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 *John* ii. 16. All the baits and ſnares the world does uſe to intrap us, could no us no hurt, were it not that the fleſh did luſt after them, and by the ſenſes as ſo many Cinqueports, and windows, let in the temptation.

No marvel then St. *Paul* begins firſt with that, his fleſh and the luſts of it. The beſt way to be ſecure from the Enemy without the Walls, is to diſpatch the Traytor within. The beſt way to ſtrengthen our ſelves againſt a Foreign Enemy, is

to weaken his Confederates at home. The Flesh does not fight against the Soul it self alone, but it is Confederate with the World and the Devil, in whose Territories their Castles and Fortifications stand: and therefore the best way to overcome them is to Mortifie the Lusts within: as St. *Augustine*, *Qui foris nos oppugnant intus vincimus, vincendo concupiscentias, per quas nobis dominantur.* They which assault us without, we overcome within, by overcoming our Lusts, by which they rule over us. One being asked therefore what was *honestissimum bellum*, the honestest war, answered, *quod contra concupiscentias carnis*, which was made against the Lusts of the Flesh; and that principally, no question, St. *Paul* fought against.

But the Body it self, in some moderate sense, for that is an Adversary, in a respect subordinate, by reason of its Alliance, and Relation it hath to the Lust within. For though inordinate Lust, and Concupiscence be not only in the Body, but in the Soul also: yet you may observe in the Language of the Scriptures it takes the denomination chiefly from the Body; It is called the Flesh, the Lust of the Flesh, our Earthly Members: and why so?

First, because, though the Body be not the house alone where it dwells, yet it is the Shop wherein, as a Potter upon his Clay; it forms and frames the Idols of filthiness, and puts them in execution;

Dum

Dum ſerpit in carne, in venis æſtuat, intrat oſſa, conditur in medullis, fervet in ſanguine & in vitiorum phreneſim ſic erumpit, ſaith *Chryſologus*: It creeps in the Fleſh, it boils in the Veins, it enters the Bones, it is hid in the Marrow, it grows hot in the Bloud, and ſo breaks out into a phrenſie of wickedneſs.

2. Another Reaſon, why it takes the nomination from the Body, is, becauſe thereby 'tis cheriſhed and maintained, *nutriuntur cum carne, & vitia carnis*, ſaith *Bernard*, the Luſts of the Fleſh are nouriſhed with the Fleſh it ſelf. We know it by experience, when the Body is plyed, and forced with delicious Fare, when the Veins are full and the Bloud boils high, when Spirits are lively the Luſts within are kindled. If we be ſo happy as not to find it, yet God himſelf found it ſo amongſt his own people, *Deut.* xxxii. 15. *When* Jeſhurun *waxed fat, he kicked*, and *Jer.* v. 7. 8. *When I fed them to the full they were as fed horſes neighing after their neighbours wives.* We ſee by the pampering of the Body the Luſts within were kindled; and to uſe the Body always too friendly is nothing elſe but to open a Shop wherein keen inſtruments are made to wound our own Souls. St. *Baſil* records of *Plato*, that conſidering of the great nocument that comes by too much indulging of the genius, he cauſed the Academy of *Athens* to be built in a very unhealthful place, that he might by that means cut off the too much proſperity of the body, as they do

luxuriant brances from the Vine. *Plato* was esteemed a Divine Philosopher, yet St. *Paul* was a greater Divine than he, for he being θεοδίδακτος, taught of God, knew that the body of death within him, had such Alliance to his mortal body without him: That if his Body were always rampant, his Lust would be so too, to prevent which mischief St. *Paul* kept a strict regiment over his body. *I keep under my body.*

And so I come to the third part, *Modus pugnandi*, the manner of his fighting, *I keep it under.* The word in the *Greek* is very Emphatical, ὑπωπιάζω, and signifies primarily, to strike under the Eyes or on the Face, as Cuffers do, wherefore *Erasmus* renders it, *lividum facio*, I make it black and blew. *Beza* renders it *contundo.* The vulgar *Latine castigo*, I chasten it. Which Translation soever we follow, two things are implyed in it.

First, St. *Pauls* earnestnes, and therefore he speaks in opposition to the σκιαμαχία, the skirmishing in sport and pastime, which went before the solemn fight, wherein they only beat the air and not their adversary.

Before the Combats of old, to which St. *Paul* here alludes, there were certain preparations used in jest to the solemn fight, by brandishing of the Weapon; whence came that phrase in *Seneca*, *aliud est ventilare, aliud pugnare*; 'tis one thing to brandish the Weapons in the air, another thing to fight.

fight. Now St. *Paul* to ſhew that he was not in jeſt, but in earneſt, ſaith he did not beat the air but his body, directed his blows upon his adverſary. There are many in the world that do *aerem verberare*, beat the air with words and talk of mortification, that brandiſh their Weapons often in the air, yet when they come to uſe them, like the children of *Ephraim*, who being harneſſed, and carrying Bows gave back in the days of Battel. Fine Maſters, that as St. *Jerom* ſaith, *pleno ventre diſputant de jejunio*, diſpute of Faſting with full Bellies. St. *Paul* did not ſo, he ſhewed not what he could do, but did, what he ought to do, he beat not the air with boaſting and oſtentation, but he directs his blows upon his adverſary, not as beating the air, *but I keep under my body.*

But in the ſecond place, as the word ὑπωπιάζω implies his earneſtneſs, ſo it does his auſterity in maceration of himſelf with ſome hard uſage, for he could not cuff his body, or beat it black and blew, nor chaſten it without ſome ſeverity uſed towards it.

It ſeems then the Fleſh is not to be overcome with courteſie, and fair uſage, but ſome ſelf-caſtigation, and afflictions. As Medicines ſeldom cure the part affected, unleſs they put us to ſome grief and pain: no more do theſe afflictions of our ſelves unleſs they put the Body to ſome pain and grief. That Rule that *Caligula* would have obſerved

ved by his bloudy Executioners, *Ita feri ut ſentiat ſe mori*, ſtrike him ſo, that he may perceive he dies; it is good to uſe ſomtimes in a holy ſeverity againſt our ſelves, ſtrike our ſelves ſo, that we may perceive we dye. Let the ſenſe of pain be anſwerable to the pleaſure we have taken in ſin. 'Tis not warm weather, or fair Sun-ſhine days, that kills the Vermin of the Earth, but Froſt and Snow and cold Winter ſtorms. 'Tis not the favouring and ſparing of the Ground that deſtroys the Weeds and Bryars, but the rending Plow and Harrow that breaks up the Earth: ſo it is not the favourable and courteous uſing of the body, that ſubdue the Luſts of it: but the Plows and Harrows of mortification. 'Tis not every one that hath gotten dominion over his Luſts, but *qui paſſus eſt in carne, he that hath ſuffered in the fleſh, hath ceaſed from ſin*, 1 *Pet.* iv. 1. Well then ſo far we are gone in the manner of St. *Pauls* fighting with the body, as to ſee it was managed with much earneſtneſs and ſeverity. But in particular what Weapons St. *Paul* uſed in this Combat with his Fleſh, or what we are to uſe when we enter the Liſts, yet we know not. And therefore as *Gideon* ſaid to the Angel, when he ſent him againſt the *Midianites*, *obſecro, Domine mi; in quo?* wherewith ſhall I go againſt them? So now it may be demanded, *obſecro, mi Domine, in quo?* wherewith ſhall we fight againſt the Body? To make way for the demon-

demonſtration of that, I ſhall make ſome propoſitions to you, and leave them to your conſideration.

What think you of *Davids* humiliation, lying upon the Ground, hard Lodging? *And* David *faſted a faſt, and lay all night upon the earth*, 2 Sam. xii. 16.

What ſay you to *Ahabs* Sackcloth, and coarſe Clothing in the time of his humiliation? Though *Ahab* was a wicked King, yet his humiliation ſo far pleaſed God, that it turned away his judgments from him. *Seeſt thou* (ſaith the Lord to *Eliah*) *how* Ahab *humbleth himſelf before me, becauſe he humbleth himſelf before me*, &c. 1 *King.* xxi. 29. and how did *Ahab* humble himſelf before him ſee *v.* 27. *And* Ahab *put on ſackcloth upon his fleſh, and faſted and lay in ſackcloth.* But further, what think you of *Timothies* ὑδροποσία drinking of water, for ſo tis certain he did till St. *Paul* relaxed the rigour of his diſcipline, *Drink no longer water but a little wine, for thy ſtomachs ſake, and thy often infirmities*, 1 Tim. v. 23. But theſe are all now antiquated, and out of uſe, and not likely to be retrieved. Well, therefore I urge them not, I preſs them not. But three things there are, that I muſt and will commend unto you, whether you hear or whether you will forbear, as fit means to be uſed for this purpoſe, becauſe we are ſure St. *Paul* himſelf uſed them in theſe Combats with his body, for twice he makes mention of

them

them in 2 *Cor.* vi. 5. and Chap. xi. 27. In labours and watchings and faſtings. One good Weapon for the ſubduing of the Body, and the Luſts of it, is labour and diligent imployment in our lawful and honeſt calling: for *omnis otioſus eſt in deſideriis* (ſaith St. *Jerom*) every idle man is luſtful. St. *Paul* took ſo much pains in planting of the Goſpel that he flew, (as St. *Chryſoſtom* ſaith) all over the world, πτηταχῦ τ γῆς, πτηταχῦ τ θαλάσσης. *Euſebius* writeth of *Origen*, that *ad corporis libidinem refrænandam non exiguos exantlavit labores*, for the bridling of the Luſts he took great pains. And for this cauſe *Caſſian* writes, that the Monks in *Egypt* were not ſuffered to be idle, but they got their livings with their labours. They ſaid one to another, *non eſt viri ſudorem timere*, 'tis not for a man to fear the ſweat of his brows. And for this cauſe St. *Auguſtine* writ his Book, *De opere Monachorum*, of the labour of Monks. Sure I am, when theſe were laid aſide, given over in their Monaſteries, upon pretence of contemplation, and ſpeculation only; wantonneſs and filthineſs crept in at the gates of idleneſs.

The Fleſh loves eaſe, and idleneſs, and by idleneſs falls into luxury and wantonneſs. As *Rome* did when *Carthage* was deſtroyed, and *Greece* ſubjected, for want of imployment abroad, they drowned themſelves in all kind of vices, and filthineſs at home. While *David* was imployed in his

his wars, we read of no inordinate Luſt that Reigned in him. While *Solomon* was imployed in building of the Temple, we read of no wantonneſs he fell into; but when he was idle at home, then his Eyes went after ſtrange women. Therefore, *onus aſino*, lay a burden upon the Aſs and he will leave kicking. That Counſel that the Wiſeman gave, *Ecclus.* xxxiii. 26, 27. concerning an evil ſervant, is good to be uſed towards the body at ſomtime. A Yoak and a Collar bow down the neck, ſo do torments an evil ſervant, ſend him to labour, that he be not idle, ſet him into work as is fit for him. If he be not obedient, lay on him more heavy Fetters.

A ſecond Weapon for the ſubduing of the Fleſh is Watching, riſing in the night to Prayer, and Holy Reading, breaking of our ſleep ſomtimes for Devotion. St. *Paul* was not only in labours but in watching, nay in watching often. *Euſeb.* ſaith of *Origen*, That as in the day-time he took great pains in the ſtudy of Divine Learning, ſo he ſpent great part of the night in ſo doing. And *Socrates* of one *Macarius* a holy man, that giving inſtructions to one about continence, told him that *nunquam cepit ſomnum ad ſatietatem*, he never ſlept to ſatiety for the ſpace of twenty years. The fleſh like the ſluggard in the *Proverbs* is ever craving a little ſleep, a little ſlumber, a little folding of the hands, and give it what it craves, it grows unruly. St. *Paul*

exhorts the *Romans*, Chap. xiii. *To walk honestly as in the day, not in Chambering, and Wantonness.* St. *Paul* joyns here Wantonness & *cum* lying in Bed, and they commonly go together, or follow one another. The beginning of Concupiscence is that in the fourth of *Amos*, *They stretch themselves upon their beds.* If thy Enemy grow too strong for thee, the weapon of watching is good to subdue him. *Suetonius* records of *Caligula* the *Roman* Emperour, that when he was about to make an Oration he would threaten sometimes, *stricturum se lucubrationis suæ telum*, he would draw the weapon of his night watchings. O if thy Lust do infest thee, do but draw *vigiliarum telum*, the weapon of thy night Prayers, and that will curb it. *Watch and Pray that ye enter not into temptation.*

The third weapon to be used in these Combats with the Flesh is Fasting. St. *Paul* was not only in Labours, and Watchings, but in Fastings too. The Flesh is *molestum cliens*, a troublesom client ever crying, *da, da*, let me not be hungry, let me not be dry. Now to hold it to *Michaias* commons, *modicum panis, & pauxillum aquæ*, a little bread, and a little water, will grieve it much and afflict it; and therefore all the Saints of God made use of it, in their Combats with the Flesh, but *David* of all others was most dextrous at this Weapon. *I chastned my soul with fasting*, Psalm xxxv. *my knees grow weak through fasting*,

And St. *Jerom* records of *Hilarion*, that old *Ascetick*, that if any time he found any musining of his Lusts, he would threaten, *fame te conficiam, & siti*. I will wound thee with hunger and thirst. This was the weapon, that all the old Soldiers of Christ were famous at, who lived and dyed in the Holy Wars of Christ, that I may say of that as *David* did of *Goliahs* sword, *There is none to that*. The first dart that ever the Devil flung at the soul of man, was by Gluttony, *primum Diaboli spiculum*, and one weapon God hath given us to wound that body of sin is Fasting. Fasting nails the Flesh to the Cross of Christ. Fasting tames the frankness of Nature. Fasting subdues the rebellion of Lust. Fasting overthrows the fortifications of *Satan*, and undermines the Palaces of Wantonness, so there is none to that, take it abstractly, but in conjunction with the other two excellent means for keeping the body under.

But it may be objected against the use of these out of *Ephes.* v. 29. *No man ever yet hated his own flesh, but loveth and cherisheth it, even as Christ his Church.* By using of these disciplines over our bodies, we shall hate our own Flesh.

I answer, all castigation, and affliction is not an effect of hatred, some proceeds of love. A Father chastens his Son, yet loves him still, Christ chastens his Church, yet loves her well, whom God loves, he chasteneth. I hope St. *Paul* did not

hate the inceſtous *Corinthian*, when he delivered him unto *Satan* for the deſtruction of his Fleſh, that his Soul might be ſaved in the day of the Lord, much leſs do we hate the Fleſh, when we chaſten it ſo, that our Soul may be ſaved in the day of the Lord. 'Tis a good Apology that St. *Auguſtine* makes for thoſe *Aſceticks* in his time, *Non enim corpus ſuum, ſed corruptiones, & pondus oderunt*, they don't hate their bodies, but the corruptions of them, and afterwards, when they ſeem by Continence, and Labours to perſecute their bodies they do it not that they may have no bodies, but that they may have their bodies ſubjugated and ready to every good work.

Secondly, It is further objected that this diſcipline ſmells of Superſtition. St. *Paul* condemns ἀφειδίαν σώματος not ſparing of the body for a piece of ſuperſtition, *Col.* ii. and 1 *Tim.* iv. 8. he oppoſeth this σωμακὴν γυμνασίαν this bodily exerciſe to Godlineſs, and ſaith, it profiteth little.

I anſwer 'tis true, but St. *Paul* ſpeaketh not of all afflictions of the body, nor all bodily exerciſe, for then he ſhould condemn his own practice in the Text, but he means ſuch affliction of the body, as is without knowledg, and moderation. And if this bodily exerciſe be uſed without knowledg of the right uſe, and end of it, making it a part of Divine Worſhip, meritorious of Salvation, a thing that does pleaſe God, *ex opere operato*, without any fur-

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ther aim or respect, then they are not excusable.

Or Secondly, if it be used without moderation so as to destroy nature. As those *flagellantes in Hetruria* of whom *Hospinian* writes, that they wandring up and down openly cut themselves with Cords and Whips, and kept a bloudy Festival for the space of thirty three days, and then thought their sins to be expiated, and themselves reconciled unto God. And those Monks of *Palæstina* of whom *Evagrius* writes, that they fasted somtime five whole days, and so afflicted themselves with their ὑπερβέσμοις the supererogations of watchings, and labours, that they lay upon the ground, as dead men unburied.

These were immoderate in discreet afflictions, and so to be condemned. But yet as *Zanchy* upon the second of the *Colossians*, *Exercitia hæc per se improbari non possunt, circumstantiæ hæ omnia damnant.* These exercises can be disliked in themselves, 'tis their circumstances that spoil all: for as he alledgeth out of *Athanasius*, καλὸν ἄσκησις μετὰ ἀληθοῦς γνώσεως, καὶ συμμετρίας· These bodily exercises are good, if they be with knowledg of the right use and end of them, and such moderation as they destroy not nature, nor make it unserviceable to the Soul. In themselves they are lawful and laudable, agreeable to the word of God, and the practice of the Saints of God in the purest times. They are profitable

fitable too, as for mortification of the Flesh, so also for other excellent ends.

As first, the Elevation of the Soul, and sharpning of the mind to Heavenly Meditation. *Tanto enim glorioſius mens ad ſuperiora fertur, quanto diligentius ab inferioribus concupiſcentia cohibetur*, The Soul does advance more gloriously toward Heavenly things, when the Concupiscence is most diligendy kept from earthly things. *Infirmitas carnis vigorem mentis exacuit*, The infirmity of the Flesh does sharpen the vigour of the mind. That therefore the strength of the body may pass into the virtues of the Soul, *non turpibus flammis medullæ æſtuent*, &c. Let not the Marrow boil with filthy flames, let not the hidden incentives set the Soul on fire, let not the wandring sense wantonise the enjoyment of various delights, those hinder the comforts, and refreshments of the Soul, and quench the flame of spiritual consolation. The Soul is never better devoted to Heavenly things, then when the body is estranged from carnal pleasure. *Whom shall he teach knowledg? whom shall he make to understand doctrine? them that are weaned from the milk and from the breasts*, Isa. xxviii. 9.

D. Aug. de opere Monachorum.

2. Moderate afflictions of the body, as they serve to dispose the mind for Heavenly flights: so they are profitable to amerce our selves for our sins in Repentance. Amongst other fruits of Godly sorrow St. *Paul* reckons up indignation and revenge,

venge, 2 *Cor.* vii. 11. 'tis not possible saith *Calvin*, *quin anima Divini judicii horrore percussa, partes ultionis in exigendâ de se pœnâ occupet*, that the Soul being stricken with the horrour of Gods judgment, but it must take some revenge upon it self by some punishment; And reason requires, that as the body hath been partaker with the soul in the Commission of sin, so it should partake of the punishment with the Soul in Repentance for sin; and seeing we are to judg our selves in Repentance to prevent the judgment of God, good reason we should judg our selves impartially, severely, and so as it may be as God himself will judg us.

Now 'tis his rule, *quantum glorificavit se, tantum date illi tormentum*, so much as she hath glorified her self, give her so much torment. To macerate then the flesh in some degree; is but Righteous judgment. You may relie upon *Calvins* judgment in this, *quia severiores in nos sumus, eò debemus sperare magis propitium Deum*. The more severe we are to our selves, the more propitious we ought to hope God will be to us.

And therefore though we favour not those indiscreet and immoderate afflictions of the body that have heretofore been used by some Κακο-Zelots, and that are now in the *Roman* Church practised, yet we are sorry there is in the world such general dislike of the discipline of Mortification, that was used by the Apostles themselves and holy

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Christians in the purest times. To see that men are grown such lovers of themselves that they will endure nothing against their ease, and pleasure, to see the extremity of such foolish zeal that to avoid that ἀφειδίᾳ σωμάτων not sparing of the body, which St. *Paul* toucheth upon, they directly run into that ἀσωτείᾳ σωμάτων that wantonness of the body, that all Christianity condemns. That to avoid that superstition they understand not, they run counter upon his practice they do understand and ought to follow. To avoid the suspicion of being Ἐγκρατεῖς abstemious, they turn plain *Borborites* wallowing in all Carnal Lusts and Pleasures. To avoid the danger of symbolising with the Papists, they run with the Heathen into all excess of riot. And as we are sorry to see these things, so we are bold to open our mouths wide in this solemn assembly, and complain of it, as one cause of the grand impiety, lewdness and debauchery of these times. That men on Fasting days, Ember weeks, and the time of Lent, when they should go to *Joels* doctrine of turning to the Lord with fasting, and weeping and mourning, they go to *Jaels* Butter and Milk in a Lordly dish, wrap them warm, and lay them down and take their rest; that they turn their fasting days into feasting days; instead of watching in night to Prayer, sleep away all Prayers in the day; instead of taking of revenge on themselves for their sins, let no pleasure of the Spring pass by them.

them. Men have found out an easier way of going to heaven then St. *Paul* knew, or the Saints in after ages, they can go now *à deliciis ad delicias* from the pleasures of this world, to the pleasures of another, when the Church calls to lamentation and mourning, behold joy and gladness, slaying Oxen, and killing Sheep, eating flesh and drinking Wine. *Let us eat and drink for to morrow we shall die*, Isai. xxii. 12. That what *Tertullian* in his Book *Contra Psychicos* invidiously spake of the Orthodox. *Quorum charitas in cacabis, quorum spes in ferculis, quorum fides in culinis*, &c. whose Charity is in their Boilers, whose Hope is in their Dishes, whole Faith is in their Kitchin, whose Dressers are their Altars, whose Cooks are their Priests, whose God is their Belly: What St. *Jerom* was wont to say of his Country where he was born, *In patria mea Deus venter est.* In my Country every man makes his Belly his God. And what Sir *Edwin Sands* saith of the *Roman* Church in his *Europæ Speculum*, *That for a man, who were desirous to save his Soul when he dyes, and yet deny himself no pleasure while he lives, there is no such Church as the* Roman *is*, I fear me, may be spoken of ours in regard of our practice, Nay 'tis spoken by them in effect. They call us the locusts in the Revelation; our song is *esca ventri*, and *venter escæ*, we live by the Flesh Pots of *Egypt*, and by the Flesh Pots of *Egypt* we will die, we live by the graves of lust, and by the graves of lust we will be buried.

Suffer therefore a word of Exhortation, and 'tis but the word of St. *Paul* to *Tymothy*. Suffer hardneſs as good Soldiers; and that of St. *James*, Be afflicted and mourn, let your laughter be turned into mourning, *&c.* Theſe Auſterities I have commended to you are neither Popiſh, nor Superſtitious, they were practiſed by St. *Paul* himſelf, the great Apoſtle. And if we will be Chriſtians indeed we muſt be *Paulianiſts* in this point, be followers of him, even as he is of Chriſt. Let not the popular clamours affright you from theſe undertakings, alas they ſpeak evil of thoſe things they underſtand not. Let not the fears of weakneſs deter you. *Ideò ſancti viri infirmiores ſe eſſe faciunt, quia ſi fortes, ſancti vix eſſe poſſunt*, Therefore Holy men make themſelves weak, becauſe if luſty, they cannot be Holy. Let not the fear of pain, and ſuffering retard you. *Noluit Deus hominem ad immortalem beatitudinem delicato itinere pervenire*, God would not have men come to everlaſting bleſſedneſs in a way ſtrown with Roſes. And yet there is no ſuch bitterneſs in the matter, but will be recompenſed abundantly by the uſing of it. What St. *Paul* ſaith of Gods chaſtiſements, I may ſay of theſe, and with that conclude this part of my Text. No chaſtning for the preſent ſeems joyous, nevertheleſs afterwards it brings forth the peaceable fruits of Righteouſneſs unto them which are exerciſed thereby.

I now come to the fourth, and last part of my Text, the victory of St. *Paul* got by this manner of fighting ὑπωπιάζω, I bring my body into subjection. In the word before St. *Paul* alludes to the cuffers, here he alludes to the wrastlers in the *Grecian* Combats. The wrastler that could by art, or force oppress his adversary, and get him down, had the title of a *Pancratiast*, such a *Pancratiast* was St. *Paul*, who by blows and hard usage oppressed his body, and brought it into subjection. 'Tis not enough to Combat with the Flesh, and the Lusts of it, there is a victory to be obtained. The Flesh is ambitious of Rule and Dominion, and for that purpose as *Semiramis* did *mentiri sexum*, belie her Sex that she might get into the Throne of her Son *Ninus*, so the Flesh and the Lusts of it do *mentiri sexum*, pretend to Liberty, Zeal, and Conscience; and if by any means it gets into the Throne, there is no Tyrant more Tyrannical, no brute more brutish, nor fury more furious, than the Lusts reigning, witness the fearful Tragedies acted in every Age, in every part of the World. As therefore God ordained that man should rule over the woman, *Gen.* iii. 16. so *Gen.* iv. 7. he hath ordained that man should rule over his Concupiscence. His desire shall be to thee, and thou shalt rule over him. The Pronoun *him*, and *his*, may refer to sin, as the antecedent, and be rendered thus, Under thee shall the desire of sin be, and thou shalt rule over it,

and Mr. *Calvin* himself grants this to be as commodious and agreeable to the Grammatical sense as the other, Under thee shall his desire be, and thou shalt rule over him.

In Philosophy they tell us, that the inferiour part is naturally apt to obey the superiour, and the superiour to govern the inferiour, though in the fall the souls of men received such wounds and bruises, that the Reason does not now govern the Sensuality, *imperio despotico*, as a Master governs his Servants, but *imperio politico*, as a Magistrate governs his people, which oftentimes fall into Seditions and Mutinies against him.

But in Christian Philosophy we are taught by our Lord and Saviour Christ. *Matth.* xix. 12. That there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heavens sake. And how can any make themselves Eunuchs without subjugation of their bodies, bringing their bodies in subjection. St. *Paul* does command all Christians to mortifie their earthly members, and evil Concupiscence, and how can they mortifie their Concupiscence, and make it dead, unless they rule over it. St. *Augustine* in his Book against *Julian* the *Pelagian*, having discourſed largely of Concupiscence, and the evil of it, yet at last saith, It is *sub potestate animæ*, under the power of the soul by the Grace of our Lord Jesus Christ, *in corpore mortis castiganda*, in the body of death to be chastened,

ſtened, and if it were not, how could St. *Paul* in truth proclaim it to the world that he had made experiment of it, and done it? The Chymiſts talk much of the Philoſophers ſtone, but they never ſhew it. St. *Paul* uſeth no Rodomontadoes in commendation of his Art, but propounds the operations of it in his own example, as a great Aſcetick. And the only Artifice whereby the Holy Apoſtle did all this, was the abridging of himſelf the uſe of his Chriſtian Liberty: whereas he as a Chriſtian had a liberty to uſe all indifferent things freely, yet he would not uſe his liberty, he wrought with his hands, watched, faſted, and uſed many hardſhips, he needed not to have done: whereby we ſee Chriſtian Liberty conſiſts not in a free uſe of all indifferent things, but in a perſuaſion of Conſcience, all things are lawful. *All things are lawful for me, but all things are not expedient for me,* 1 *Cor.* vi. 12, 13. Though we have liberty to eat all kind of meats, yet we muſt uſe this liberty ſo, as ſtill to keep the body in ſubordination to the Spirit, that we may be able to deny our ſelves a lawful pleaſure when any thing makes it more expedient, as it is when the Church requires us ſometimes to faſt for the humiliation of our ſouls and the ſubjugation of our bodies. 'Tis a memorable reſolution of our great Apoſtle, 1 *Cor.* viii. *ult.* verſe, *If meat make my brother to offend, I will eat no fleſh ſo long as the world ſtands.* Is it lawful for St. *Paul* to renounce

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the eating of flesh so long as the world stands, to avoid the scandal of one weak brother, and is it not lawful for a Christian to forbear the eating of flesh for a time to avoid the scandal of his Superiours? I would fain know in matter of scandal, whether it be a greater offence to go against the judgment of some weak and ignorant man, byassed only by his own fancy and prejudice, than against the judgment of the whole Church, wherein there are so many wise, and holy men, and they backed by the Authority of an Established Law? Well then seeing some fasting is *sub præcepto*, under a command not only of God but of the Church also, that *in casu scandali*, we are not to infringe the Authority of the Magistrate to gratifie the humour of some ignorant Christians. It would be our wisdom to shew our affections and obedience to the Church, whereof we are members, and in some measure to conform our selves to the Laws of fasting, that are there in force. I conclude with that excellent Counsel of St. *Peter*, 1 *Pet.* ii. 16. *As free and not using your liberty as a cloak of maliciousness.* In which words there are two things obvious, a concession, *as free*, and then a caution, *not using your liberty as a cloak of maliciousness.* All Christians are made partakers of a glorious liberty by Christ, no question, but then here is a caution, not using their liberty as an occasion to the flesh, which they do undoubtedly, whensoever they confront the

juſt Laws of the Church, whereof the King is Supream Governor, and fall foul upon that Law, 13, 14. Verſes, to which the Counſel of St. *Peter* is ſubſervient, *They uſe their liberty as a cloak of maliciouſneſs.*

FINIS.